

Hence the ills of life are the mode of manifestation of the aleatory element which has most affected life policy. Primitive men ascribed all incidents to the agency of men or of ghosts and spirits. Good and ill luck were attributed to the superior powers, and were supposed to be due to their pleasure or displeasure at the conduct of men. This group of notions constitutes goblinism. It furnishes a complete world philosophy. The element of luck is always present in the struggle for existence. That is why primitive men never could carry on the struggle for existence, disregarding the aleatory element and employing a utilitarian method only. The aleatory element has always been the connecting link between the struggle for existence and religion. It was only by religious rites that the aleatory element in the struggle for existence could be controlled. The notions of ghosts, demons, another world, etc., were all fantastic. They lacked all connection with facts, and were arbitrary constructions put upon experience. They were poetic and developed by poetic construction and imaginative deduction. The nexus between them and events was not cause and effect, but magic. They therefore led to delusive deductions in regard to life and its meaning, which entered into subsequent action as guiding faiths, and imperative notions about the conditions of success. The authority of religion and that of custom coalesced into one indivisible obligation. Therefore the simple statement of experiment and expediency in the first paragraph above is not derived directly from actual cases, but is a product of analysis and inference. It must also be added that vanity and ghost fear produced needs which man was as eager to satisfy as those

